Γαμαλιὴλ Παλίψυχ@

OR

Seasonable Advice

IN

Trying Times:

DELIVERED

In a Sermon Preached at *Little-Wakering* in *Essex*, *Wednesday* the 22th. of *December*, Being the Fast appointed for the farther discovery of the *Popish*-PLOT.

By JOHN FULLER *M. A.*

Discite Justitiam moniti, nec temnite Divos.

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TO HIS

Deſervedly Honoured Friend,

GEORGE ASSER,

of BARLING in ESSEX,

Gentleman.

Dear Sir,

Ome Men admire what Jacob *meant by ſo ſmall a Preſent to ſo great a Perſon as* Joſeph *was then in* Ægypt, a little Balm and a little Honey, Nuts and Almonds, *&c. But the Text clears all,* Gen. 43. 11. *They were the* Beſt *Fruits of the Land. I ſhall likewiſe be condemned for making ſo mean a Return to ſo mighty Obligations I lye under; My Excuſe is, It is the beſt my preſent Con-*

dition is capable of. Here I freely confeſs, it was not the Importunity of any, wreſted this ſmall Treatiſe from me; Nor was it an Itch to be in Print. I underſtand well enough the Humors of a Cenſorious Age, that every Innocent Diſcourſe muſt run the Gantelope therein, and receive a Laſh from all Diſſenting Parties: But I hoped it might do good to ſome, for whom I ought to have a Real kindneſs: However, hereby I ſhall take occaſion to declare to the World my reſentment of your great Civilities. And he that hath an Hand to receive, and not a Tongue to return Thanks, deſerves for the future to be both Lame and Dumb; which Puniſhment, that it may not light on me, Accept this acknowledgment of your many Favours beſtowed on,

Your devoted

Friend & Servant,

JOHN FULLER.

Acts 5. V. 38.

For if this Counsel, or this Work be of Men, it will come to nought.

IN this Chapter we have the Speech of a learned *Jew*, his Name *Gamaliel*, his Profession a *Pharisee*, his Degree a Doctor of Law, his Dignity had in Reputation amongst all the People. We have him pleading freely without a Fee for poor Clyents, the persecuted Disciples. The Drift and Purport of his Speech is to perswade that the Disciples might not be so suddenly and severely proceeded against, but for a time respited and reprieved, to see what would become of their Persons and Preaching. This he enforceth by a double Instance of *Theudas* and *Judas*, two famous Impostors, who in former times, like rowling Snowballs, had gathered much People together; but melting at last, brought both themselves and Followers to confusion. Hence he rationally inferreth, That if this Doctrine of the Disciples were only of humane invention, it would sink of it self, and save them the pains to oppose it; if it were of Men it were needless, if of God, impossible to resist it.

Oh! It is excellent to be familiarly acquainted with the memorable Accidents of former Ages. You that desire to be wise, keep a Court of Records in your own Bosoms:

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file up all remarkable Paſſages in your Breaſts, that remembring things paſt, and comparing them with things preſent, you may probably conjecture of things to come. Then ſhall the Deſtructions of others prove Inſtructions to you: the Shipwracks of others ſhall be Sea-marks to you, and the purchaſe of Wit, which others have dearly bought with their Wo, you ſhall both get *gratis* and peaceably poſſeſs. For thus *Gamaliel* by quoting of former Preſidents, and obſerving ancient Accidents in *Theudas* and *Judas*, doth judicially collect, and difinitively conclude, That all wicked projects, though like Comets they blaze for a ſeaſon, will fade of themſelves. *For if this Councel, or this Work be of Men*, &c.

Obſerve in the Text { 1. a Suppoſition. *If this Councel or Work be of Men,* / 2. a Poſition. *It will come to nought.*

But before we go further, methinks I hear ſome hacking and hewing at the Root of my Text with this ſharp *Objection.*

Objection. I.

Why (may ſome ſay) *What was* Gamaliel *to us? are we bund to believe him, or does his Advices and Inſtructions concern and conclude us?* Gamaliel *at the beſt, he was but a learned* Jew, *having but a twilight of Knowledg, and if we caſt up the total Sum of his Religion, it can amount to no more than* Agrippa's *half a* Chriſtian. *Beſides, by Profeſſion, he was a* Phariſee, *and this may juſtly render his Councel ſuſpected. What* Chriſtian *had not rather faſt, than feed on the Bread of the* Phariſees, *for fear ſome of their Leaven ſhould be in it? We therefore are not bound to hear what is ſpoken, or to believe what we hear from the mouth of* Gamaliel.

Anſwer

Anſwer.

I anſwer, if the Doctrine of *Gamaliel* did any way border, entrench, or confine on *Phariſaical* Principles, we might juſtly be jealous thereof: But ſeeing no ſuch matter, let us not refuſe to receive a precious Pearl, though from the hand of the blackeſt Negro. Yea, let none think ſcorn to be taught by *Gamaliel's* mouth, at whoſe Feet St. *Paul* was brought up: and if any will not believe my Text for *Gamaliel's*, let them believe it for God's Sake. The *Lacedæmonians* had a Law, that if a wicked man in the Senate chanced to give good Counſel, he was preſently to ſtand by, and a good Senator was to riſe up and ſpeak the ſame words, that ſo the Counſel might be the better reliſhed, coming from a grateful Perſon. Grant *Gamaliel* to be as bad a man as Malice can ſuppoſe him, yet ſeeing Gods Spirit hath been pleaſed to record his Speech, with which Reaſon and Religion do concur, take it now as coming from God, and hearken to him, that he may hearken to you.

Objection II.

But it may be further objected, *That he that reads the juſtneſs of a Cauſe, by the joyfulneſs of the Event, holds the wrong end of the Book upwards.* Careat Succeſſibus opto, quiſquis ab eventu facta notanda putat. *Have we not often ſeen Piety and Proſperity at ſuch terms of diſtance, that they could not harbour under the ſame Roof.* Diſce puer virtutem ex me verumque laborem, fortunam ex aliis. *Wherefore this Doctrine, to meaſure the goodneſs of a Cauſe by the Succeſs, is often falſe, always uncertain, at the beſt but dangerous, good only to*

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puff up the hearts of prosperous Sinners with pride, and to break the Souls of sorrowfull Saints with drooping dispair.

Solution.

We must spend some time in clearing the Text from the Ambushment of this Objection, for the better effecting whereof we will lay down these three Propositions.

Prop. 1. Wicked men may, and often do thrive in their wicked Designs for a time. Hereof the reason in nature is this, because, though they bring a bad Cause, they are the best Sollicitors, sparing neither care nor cost, nor price nor pains to accomplish their wicked desires. Their cract Title they will sodder up with their own Industry: and to their lame Cause which lacks Legs, they will give Wings by their dayly diligence. They watch for all tides, and wait for all times, and work by all meanes, and sail by all winds; each golden opportunity they cunningly court, and greedily catch, and carefully keep, and thriftyly use: In a word, *they are wiser in their generation than the Children of Light*, Luk. 16. 8. And the reason in Religion why wicked men often prosper in bad projects, is, because God in his Justice suffers them to battle therein, that they may be the fatter Sacrifice for his divine vengeance, lifting them up to cast them down, swelling so great with their good success, they break with the Tympany of their own pride and presumption.

Prop. 2. Gods Servants in good designs have sometimes for a time been unsuccessful, witness the *Israelites*, Judges 20. 21. Who asking Councel of God, and going to War by his Command, were notwithstanding twice grievously beaten by the *Benjamites*. And the true reason hereof is this, because, though the Cause may be good, yet the best

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of men who ſeek to advance that Cauſe are ſinful, and God juſtly may, and often doth puniſh their Sins with ill ſucceſs. Beſides, hereby he doth try and prove the patience of his Servants, whether under hope, above hope, they will rely on his protection in the midſt of all extremities.

Prop. 3. Though ſlowly, yet ſurely, though late, yet at laſt good deſigns ſhall be bleſt, and bad deſigns finally confounded. The true reaſon hereof is founded in Gods juſtice, to whom it is eſſential to reward piety, and puniſh profanneſs. So then though bad deſigns may bait at ſucceſs, they ſhall lodge at confuſion. But if any man ask me when this ſhall be done, I anſwer with our Saviour to his Diſciples, *Acts* 1.7. *It is not for you to know the times or ſeaſons which the Father hath put in his own power.* And you may obſerve *Gamaliels* words in my Text to be without date, *ſhall come to nought*, without ſpecifying or noting any ſet time. Let this ſerve to give to the ſober ſatisfaction, and to the curious a ſurfeit, though not without ſome waiting, yet without any failing, wicked projects ſhall periſh: but how long it ſhall be before they periſh, I cannot tell you, becauſe my Text hath not told me; that it ſhall be, we know, when it ſhall be, God knows, *For if this Counſel or this work be of Men, it will*, &c.

Doctrine. The ſtaple Doctrine is this, *What is nought in the beginning, will be certainly nought in the end.* And it is worth our obſerving the variety of ways whereby the Plots of wicked men come to confuſion: ſometimes out of ficleneſs and inconſtancy they deſert their own deſigns, or elſe out of deſpair to ſucceed, they deſiſt from their intentions. Sometimes they ſtart ſo many Plots at once, that they hunt none at all: but the plenty of their projects ſupplant and confound one another. Sometimes the means that they relie on fails, and then down tumbles the ſtately ſtructure of their deſigns, burying the Builders under the ruines

thereof. Sometimes the principal Plotter is cut off, and then he loſing his head, the reſt loſe their hearts, and are utterly diſcomfited: as in the Rebellion of *Sheba*. Sometimes a cauſeleſs qualm of Cowardize comes over their Soul (as over the *Aramites* Army, 2 *Kings* 7. 7.) fancying Fears to themſelves, and then fearing their own Fancies, they fly when none purſues, and are afraid to overtake themſelves. Sometimes they are ſplit on Rocks by the tempeſt of their own fury, graſp all and hold nothing, and run themſelves out of breath with their own violence. Sometimes they fall out among themſelves, crumbling into Fration and Factions, and to ſave others the pains, ſheath their Swords in themſelves, as the *Moabites*, *Ammonites*, and *Edomites* did, 2 *Chron.* 20. 23. Sometimes they come to deſtruction, becauſe they come to deſtruction: no viſible reaſon can be rendred thereof, we ſee it done, but cannot ſee who doth it. Sometimes God puts his hand miraculouſly out of Heaven, and with the leaſt joynt of his little finger, cruſheth theſe moths to nothing, as in 88, and the Powder-Treaſon.

And as by ſundry ways, ſo alſo at ſeveral times, evil Counſels are confounded, ſome ſooner, ſome later, as it pleaſeth Divine Providence. As the dainty Dames of *Iſrael* were threatned to eat their own Children when but a ſpan long, ſo ſome are forced to eat not only their own words, but their own deeds when ſcarce begun, their wicked deſigns ſetting in the riſing, and being damb'd up in the Fountain. Others come to the birth, but then there is no ſtrength to bring forth, or elſe, they are ſtill born without life or motion, ſo that a Coffin is the firſt Cradle they are put into. Such as ſurvive the birth, are with the babes of *Bethlehem* made away at two years old and under. And if the wicked Project chance to be of ſo ſtrong a conſtitution, as that paſſing through Childhood and Youth, it comes to mans Eſtate

ſtate, then the Plague denounced againſt the houſe of *Eli*, falls upon it, 1 *Sam.* 2. 32. *There ſhall not be an old man in the houſe for ever.* It ſhall never hold out to grey hairs. For if this *Counſel or this work be of men, it ſhall come to nought.*

Objection.

Yea, (may ſome ſay) *ſome wicked deſigns have arrived at a wondrous age. What ſay you of the Opinions of Popery? verily I ſay unto you that* Methuſelah *with all his years was not ſo old as ſome of them, twelve hundred years and upwards many of them have laſted. And at this very day the maintainers thereof flouriſh in all proſperity. Begin at* Spain, *then go by* France, *paſs over* Germany, *compaſs* Poland, *return through* Hungary, *and end at* Italy, *and you ſhall find ſcores of Countreys, hundred of Cities, thouſands of Towns, millions of men, all zealous of the Popiſh Profeſſion. Seeing therefore that Popery hath ſprouted ſo ſoon, ſpread ſo faſt, and ſo far, laſts ſo long, ſtands ſo ſtrong, either allow Popery true, or confeſs the Text falſe,* For if their Counſel or work had been of men, it would ere this time have been brought to nought.

Anſwer.

When I look on the corrupted lungs of the *Romiſh* Religion, I conclude it muſt needs have dyed in its Childhood, had not God foretold there ſhould be a man of Sin, 2 *Theſ.* 2. 23.

I anſwer then that all theſe things are (have) come to paſs according to what God in Scripture hath foretold unto us, the early riſing of Antichriſt, whoſe myſtery of Iniquity wrought in the Apoſtles time, his coming with Power, and Signs, and lying Wonders, his bewitching the Nations

with the Cup of Fornication, his fighting with the Saints and prevailing againſt them, are all punctually propheſyed of in the Bible: as alſo the general declination of the Church from piety in Doctrine, and purity in Manner, the flying of the woman into the Wilderneſs: the ſafe, but ſecret keeping Gods ſecret ones from Superſtition, are all accurately foretold in the *Revelations*. What were Miſteries once, are Hiſtories now, then propheſied, now performed. The *Romiſh* Church hath done us this courteſy to reveal the Revelation unto us. Her Corruptions are the beſt Comment on the *Apocalyps*.

And though we muſt not deny, but that *Popery* flouriſheth even at this day, yet in abating the ſtrength thereof, *God hath done great things*, yea, *he hath done great things already, whereof we rejoyce*. Was it not a wonder that *Luther* a poor Fryar ſhould give the Man of Sin ſuch a foil (if not a fall) that ſince he could never recover himſelf. *This is the work of the Lord, and it will ſeem marvelous in our Eyes*: hereby *Antichriſt* hath his wings cut, his train clipped, his talons pared, his ſtrength and wealth abated. So that the Pope hath juſt cauſe to make more Faſts, and fewer Feſtivals in his Calander, many Countries are fallen from him; others faſtned to him, rather by Cruelty than Conſcience. So that in deſpight of all the Perfumes they burn in their Churches, their rotten Superſtition ſtinks in the noſtrils of diſcreet Chriſtians. What ſaid *Zereſh* to *Haman* her Husband, *Eſther* 6.13. *If* Mordecay *be of the Seed of the* Jews, *before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſurely fall before him*. And ſo ſeeing *Antichriſt* hath begun to reel, he will come to ruine: it remains then that we patiently expect the time when *the Lord ſhall conſume him with the Spirit of his mouth* (as welcome to us as woful to him) *and ſhall deſtroy him with the brightneſs of his coming*. For their Reli-

gion,

gion, I mean the dominative points wherein they differ from us, is a Religion of men. Of men deviſed, found on Traditions, without footing in Scripture by men propogated, I mean driven in the ſtrength of humane (not to ſay) diveliſh policy: their very Prayers to men directed (though glorifyed Saints in Heaven) and all theſe things for men intended, for the advancing of the pride and profit of the Pope and his Adherents: and therefore *ſeeing their Counſel and work is of men, it will, it ſhall, it muſt in Gods due time come to nought.*

Uſe. Do any then deſire to have their deſigns bleſt with Succeſs, let them truely entitle God to the Cauſe, let them lay the Foundation Stone in Grace, and then they ſhall lay the Top Stone in Glory. Now one may aſſure his Cauſe to be of God, and not of Men, if he obſerve theſe Rules.

1. At the entrance into it, beg Gods Bleſſing and Aſſiſtance. When *David* 1. K. 36. had appointed *Solomon* to be King over *Iſrael*, *Benaiah* the Son of *Jehoiada* anſwered *David* and ſaid *Amen, and the Lord God of my Lord ſay ſo too.* Let us in the firſt place beg Gods Amen, to our Councels and Works; our Amen is but a Petition, Gods Amen is a Charter; ours is *Optative*, begging what we would have, Gods is *Imperative*, commanding what ſhall be.

2. Beſure the thing thou takeſt in hand be lawful and warrantable in it ſelf; otherwiſe to deſire Gods Bleſſing to a wicked Deſign, is mockingly to ask God leave to diſhonour him, or with *Judas* to cry *Hail-Maſter*, and then betray him.

3. Be careful to manage the matter in hand by the Rule of Gods Will in his Word. See (ſayeth God to *Moſes*) *that thou makeſt all things according to the Pattern in the Mount.* So, be thou ſure not to differ the leaſt daſh, or willingly to vary the leaſt tittle from Gods revealed Will in his Word

Word. Remember what St. *James* ſayeth Chap. 1.29. *The wrath of man worketh not the Righteouſneſs of God*, and therfore beware of mingling thy carnal Intereſt, of mixing thy partial ends, of blending thy private Reſpects with Gods Cauſe, leaſt it fare the worſe for ſo unfitting a Conjunction.

4. Aim and level all thy Actions principally at the Glory of God. Thy own honour may in a refracted degree ſubſiſt with Gods Glory: if neither preferred before it, nor contrariant to it, but ſubordinate unto it. At the Coronation of the Kings of *England*, when the Noblemen have firſt ſeen the Crown Imperial ſolely ſet upon his Majeſties head, then the Dukes, Marqueſſes, Earls, and Viſcounts claim by preſcription to put on their own Coronets. Firſt advance the Honour of God, ſee him crowned, promote his Glory, and then in the ſecond place it will be no Sacriledg to ſeek the promotion of thy own private Good and particular Commodity. If theſe Rules be warily obſerved, then whatſoever thy Deſign be, *good luck have thou with thine Honour, ride on, go up and proſper, we wiſh you good Succeſs in the name of the Lord, the Lord proſper the work of thy hands, the Lord proſper thy handy work. If God be with you, who ſhall be againſt you.*

But be not diſheartned and diſmaid, be not diſcouraged and diſcomfited if God at the firſt, and for a time humble thee with bad ſucceſs; know (as I ſaid before) that then God puniſheth thee for thy Sins, and take up for thy Motto the words of the Prophet (*Mic.* 7. 9.) *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him, until he plead my Cauſe, and execute Judgment for me.* Let not the badneſs of the Succeſs at the firſt put thee out of Love with a good Cauſe, but rather pray to God, It is thou Lord that inflicts it, it is I that deſerve it, it comes from thy Juſtice, it lights on my Sins. Oh! Afflictions are bitter to the taſt, but wholſome to eat, wherefore beat Lord, and thy Servant

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ſhall bow, ſtrike Lord, and thy Servant ſhall ſtoop. But Oh! ſpill the man, but ſpare the Cauſe, puniſh the one, but periſh not the other; the Sins are mine, but the Cauſe is thine. Let not thy Glory ſuffer in my Sufferings, but in due time give thy Cauſe good ſucceſs: far be it from preſumptious duſt and aſhes to preſcribe to the Lord of Heaven time or place, or meanes, or manner. Do it Lord when thou wilt, where thou wilt, how thou wilt, and by whom thou wilt, but do it Lord in thy due time for thy Name-ſake, for thy Promiſe-ſake, for thy Sons ſake, for thy ſelf-ſake, *wherefore ſhould the Wicked ſay, Where is now their God.* All that is required of thee, is patiently to expect the good time when God will accompliſh his Promiſe. Seven times did *Elias* ſend his Servant to the Sea, 1 *Kin.* 18. 43. to bring ſome tidings of the probability of Rain, and at the ſeventh time, *behold there aroſe out of the Sea a little Cloud like a mans hand*; what ſhall I ſay ſeven times yea, ſeventy ſeven times, ſend and ſee for good ſucceſs; ſtand on the tiptoes of thy Soul, heighten thy expectation, watch and wait, and long and look, and pry and pray, to day and to morrow, and dext day, next week, next month, next year, next ſeven years, next ſeven ſeven years, if thy life laſts ſo long, and at laſt, if it be for Gods Glory, and thy good, the ſucceſs that ſhall come, will come, and will not tarry.

And yet I cannot confidently aſſure any that he in his own Perſon ſhall live to ſee good ſucceſs on every good Cauſe he ſhall undertake. Great was the favour afforded to good old *Simeon*, that he ſhould ſing his *Nunc dimittis* after his *Eyes had ſeen Gods Salvation*: but it is not granted to all Saints of God: ſome are taken out of this World before they ſee pious Councels crowned with happineſs. And indeed the infidelity and carnal diſtruſt, whereof the beſt in ſome degree are guilty, may juſtly move God not to honour us with ſo

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welcome a Spectacle: but ſuffer Death to prevent us, or elſe with that unbelieving Prince who dyed in the Gates of *Samaria*, our Eyes may ſee the plenty that our Mouths ſhall never taſt. However let us imitate the Example of the godly Patriarchs, of whom it is ſaid, *Heb.* 11. 13. *Theſe all dyed in the Faith, not having received the Promiſes, but having ſeen them afar off.*

Beſides, let that Cordial comfort us, that, That Honour God vouchſafeth not to us, our Poſterity ſhall certainly poſſeſs.

Come then ye little Children, come ye that can of your ſelves, or elſe your be led by the hands of Maids, or brought in the Arms of your Nurſes; nay, come ye Babes unborn, that are carried in the Wombs (Bodies) of your Mothers. If the deſign we ſeek to advance be good, there is good Succeſs due unto us by the Promiſe of God: and yet it is uncertain whether we our ſelves ſhall ever live to enjoy it: wherefore here, *in the Name of God Amen*, we make you our Heirs, we appoint you our *Executors*, and bequeath this Legacy unto you; or rather before hand by deed of Gift we Sign and Seal unto you all Joy, Comfort, Contentment, Solace, Felicity and Happineſs, to you and to your Heirs, which ſhall amount from the good Succeſs of a good Cauſe, when you behold it: count it not amongſt deſperate Debts, for you ſhall infallibly enjoy it. We perchance ſhall firſt be gathered to our Fathers, and fall aſleep in our Graves, and be cloathed with Clay, and be turned to duſt, whilſt our Souls we hope ſhall be in Heaven; bleſſed the day, happy the hour, welcome the moment! But you ſhall ſurvive, and what *Moſes* never did, that *Joſhuah* ſhall behold. You ſhall ſee that that Cauſe which is grounded on Gods Word, managed by his Will, and levelled at his Honour, ſhall at laſt be Crowned with Succeſs: for Truth hath ſpoken it, and Faith believes it, God hath ſaid it, we have heard it, and you ſhall ſee it. The Holy Cauſe will have happy Succeſs: what is gracious in the beginning, though croſt in the middle, will be crowned in the ending. *For if this Councel or Work be of men, it will come to nought.*

Soli DEO Gloria.